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ARTICLE I.

*The Life of Sir WALTER RALEGH; prefix'd to the New Edition of his History of the World; by Mr. WILLIAM OLDYS. Folio. Containing ccxxxii Pages.*



O write the lives of illustrious men is not only an act of justice to the dead, but a singular favour to the living. While the merit of deceased worthies is placed in a proper light, and every action exposed in that manner to public view, we imagine ourselves conversing with persons of former ages, and learning of them how to think and act. Thus the great examples of heroism and virtue are, as it were, revived in our own age; and the man, who was once the ornament of his country, or an honour to human nature, is, in some sense, made to live

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for ever, for the instruction of mankind, and becomes a standing reproach to degenerate posterity. With this view, the ablest pens have been usually employ'd in this kind of composition; and generals, legislators, and philosophers, are still formed on the models of antiquity, as preserved by a *Plutarch*, and a *Diogenes Laertius*.

It is the duty of a biographer to be industrious in collecting his materials, careful in the choice of them, and regular in digesting them. Mr. *Oldys* has failed in neither of these particulars: he has taken in all the assistance that could be had from printed books and manuscripts of the best credit;

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dit; he has been indefatigable in the search of authorities, and made a proper and judicious use of whatever public records or private anecdotes could afford for his purpose.

Waving all our elaborate author says of the antiquity of the family of the *Raleghs*, we come directly to the person who is the subject of the piece before us. He was son to *Walter Ralegh*, of *Fardel* in the county of *Devon*, Esq; by his third wife, the relict of *Otho Gilbert*, of *Compton* in the same county, Esq; and thereby uterine brother to three eminent knights, Sir *John*, Sir *Humphrey*, and Sir *Adrian Gilbert*. Mr. *Izacke*, chamberlain of *Exeter*, who wrote his antiquities in 1681, makes that city the place of Sir *Walter's* birth; but our historian shews, from a letter written by him, and quoted by *Wood*, in his *Athenæ Oxonienses*, that he was born at a farm-house call'd *Hayes*, in the parish of *Budley*, in that part of *Devonshire* bordering eastward on the sea, near where the *Ottery* discharges itself into the *British* chanel. He was born in the year 1552. The author last mention'd says, he went to *Oxford*, and became a commoner in *Oriel-College* in or about the year 1568, and continued in that university three years. This account has been follow'd and adopted by what Mr. *Oldys* here calls the *Biographical Fry*. But in this it seems they were all mistaken; for, in the sequel of his story, he appears in the wars abroad two years before that time amounts to. We shall see, in the course of this extract, that this is not the only

error our author corrects in his historians. Some writers, of no small character and credit, have made Sir *Walter* a student in the *Middle-Temple*. But this is discredited by the solemn protestation of that gentleman at his trial; who, in reply to the attorney-general, lays a heavy imprecation on himself, *if ever he read a word of law or statutes, before he was a prisoner in the Tower*. Hence it is concluded, that, if he did live in the *Middle-Temple*, it was as an inmate only. This is farther confirm'd by consulting the registers of that house; and Mr. *Oldys* declares, that, on a diligent search, he is satisfy'd there was no such person enter'd as a student of the law in the *Middle-Temple*, by the name of *Walter Ralegh*, or any name like it, either in the year fix'd for his residence there, or in any other year up to the beginning of queen *Elizabeth's* reign.

In 1569, queen *Elizabeth* sent a select troop of a hundred gentlemen volunteers into *France*, to assist the queen of *Navarre* and the protestants in that country. *Ralegh* was one of that number, tho' then not above seventeen years of age. What services they perform'd, or how long they continued there, doth not appear from history; "But, says our author, "this consequence we draw from "some circumstances in the latter part of *Ralegh's* life, that "he establish'd himself a considerable reputation while he was "in that kingdom;" and, from some good authorities, "That he "spent good part of his youth in "wars and martial services there."

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As it is here made appear, that *Raleigh* continued in *France*, at least, six years, "During which time near thirty battles, sieges, overthrows, treaties and capitulations may be enumerated; it is manifest, says Mr. *Oldys*, that our young volunteer was hazardously engaged in some, if not in several of them."

The next stage of action was in the *Netherlands*, where one writer of his life tells us, he served under the prince of *Orange*, as a volunteer against the *Spaniards*; but our author shews, it is more probable, that he served under general *Norris*, sent over with other generals, and a body of forces, to assist the *Dutch*. This expedition is dated in 1578.

At his return to *England*, a prospect presented itself to *Raleigh* of trying his fortune in another element. His brother, Sir *Humphrey Gilbert*, having obtained a patent from the queen for planting and inhabiting some northern parts of *America*, unpossess'd by any prince with whom she had an alliance, engaged him to embark in that enterprize, among others. The adventurers disagreeing, the general was left with only a small number of his assured friends; and was soon after obliged to return with the loss of a ship, and a valiant gentleman nam'd *Miles Morgan*. Mr. *Oldys* is of opinion, that this loss was sustain'd by a sharp encounter with the *Spaniards*; and that *Raleigh* was in the engagement. As nothing is here advanced from bare conjectures, our author quotes *Hooker*, first chamberlain of *Exeter* about the

year 1554, who lived till 1601, and who, in his epistle-dedicatory to Sir *Walter Raleigh*, prefix'd to his translation and continuation of the chronicles of *Ireland*, mentioning this expedition, expressly speaks of a dangerous sea-fight. This, according to Mr. *Oldys*'s computation, happen'd in 1579.

In the ensuing year, we find our worthy in *Ireland*; where he served with a captain's commission against the rebels in that country, joined and supported by *Spanish* and *Italian* forces. Here he surprises the *Irish Kerns* at *Rakele*; takes every rebel on the spot who was not slain in resistance. He is then employ'd in the siege of *Fort del Ore*, lately built at *Smerwick* in *Kerry* by the foreign soldiers; where he commands the first three days after the opening of the trenches, and assaults the fort so vigorously from his battery, that he forces the *Spaniards* to make several excursions. The confederates of the rebels surrendering, captain *Raleigh* and captain *Mackworth* enter the fort at the head of their companies, and put between four and five hundred of the invaders to the sword.

*Raleigh* was quarter'd this winter at *Cork*; and, observing the seditious practices of *David* lord *Barry*, *Patrick Condor*, and other ringleaders of the rebellion in those parts, he made a journey to *Dublin*, to acquaint the lord deputy with their motions. Whereupon he was sent back, with a full commission to enter the castle call'd *Barry-Court*, and seize all other lands belonging to the said *Barry*. But this commission



proved of little effect; *Barry* burnt the castle to the ground, and laid waste the country about it. As *Raleigh* was on his return to *Cork*, *Fitz-Edmonds*, an old rebel of *Barry*'s faction, lay in wait for him, with a party of horse and some *Kerns*, posted at a ford which he was to pass in his way from *Youghall*. *Raleigh*, tho' accompanied only by six men, forced a passage, and cross'd the river. Mr. *Henry Moyle*, one of his company, being thrown in the middle of it, call'd to *Raleigh* for assistance; who bravely went back, saved his life, and conducted his men safe to their quarters: and, in conjunction with Sir *William Morgan* and captain *Piers*, was made commissioner for the government of *Munster*, during the absence of the earl of *Ormond*, who came into *England* about the spring of the year 1581. As he was on the road to *Cork*, with fourscore foot and eight horse, he received intelligence that *Barry* was at *Gloce*, at the head of several hundred men; whereupon he resolved to pass through that town, and offer him battle. At his entrance he was met by the arch-rebel and his forces, charged them with great bravery, and put them to flight. As he pursued his journey, he met with another company of the enemy, which he attack'd; but met with a vigorous resistance, had his horse killed under him, and escaped with the utmost difficulty. In this skirmish several of the rebels were slain, and two taken prisoners, whom *Raleigh* carried with him to *Cork*.

The lord *Roch* being violently

suspected of a correspondence with some of the chief of the rebels, *Raleigh* had undertaken to bring him and his family before the earl of *Ormond* at *Cork*. This design taking air, a party of eight hundred men was form'd for waylaying the *English*. *Raleigh* march'd in the night, escaped the ambuscade, and reach'd *Roch*'s seat by break of day, which was about twenty miles from *Cork*. He succeeded in this bold enterprise, seiz'd that lord in his own castle, march'd back in the night, and arrived safe with his prisoners early the next morning.

At his return to *England*, we find him employ'd in a commission or two, probably by authority from the court. Here our author places his being appointed one of those who were to accompany Mr. *Simier*, the *French* ambassador, into *France*, who had been sent to negotiate a match between the queen and the duke of *Anjou*. About the time of his departure, the duke came into *England*; and, after three months stay in this kingdom, went to his government of the *Netherlands*, whither he was attended by a splendid retinue of nobility and gentry, in which our author finds *Raleigh*. Being personally known to the prince of *Orange*, he was honour'd with some special acknowledgments from him to the queen of *England*.

Toward the end of *August* 1582, lord *Grey* resign'd the sword, after he had been two years deputy in *Ireland*; and this, says Mr. *Oldys*, must be the time when the dispute between him and *Raleigh*, of



of which authors have written so blindly, was brought to a hearing. His manner of pleading his cause before the council drew the attention of the queen and the lords on *Raleigh*; and Sir *Robert Naunton*, in his *Fragmenta Regalia*, is confident, that his behaviour on that occasion was one of the chief secondary causes of his preferment.

The patent granted to Sir *Humphrey Gilbert*, already mention'd, ran but for six years. Four of them being now elapsed, that knight resolv'd on an expedition to *Newfoundland*. In this view he fitted out four ships, which were join'd by a fifth, built by *Raleigh* at his own expence, who went as vice-admiral. They left *Plymouth* on the 11th of *June* 1583; to which port *Raleigh* was obliged to return in a few days, his whole crew being visited with an infectious disease; and thus had no share in the misfortunes that attended this voyage. Sir *Humphrey* was lost in his return from that country, and the remains of the fleet came home with great loss. But all this only sharpen'd *Raleigh's* appetite to such honourable dangers.

Having observed that the *Spaniards* were settled only in the middle and southern parts of *America*, and that there were vast territories yet unknown, lying to the north of those lands, as fit perhaps for settlement, and as easy to conquer, as any then possess'd by the *Spaniards*, he resolv'd on the discovery of them. He drew up a scheme for executing his project, laid it before the queen and coun-

cil, and in the beginning of 1584 obtained letters-patent from her majesty, granting him full power to enjoy such countries as he propos'd to discover. One author of his life tells us, he made the first *American* voyage himself, and return'd in the beginning of 1585; but Mr. *Oldys* is positive this is a mistake, or, as he calls it, a fancy and a fiction. According to him, *Raleigh* gave instructions to captain *Philip Amadas* and captain *Arthur Barlow*, two experienced commanders, who set sail with two ships from the west of *England* on the 27th of *April*, in the year last mention'd. This voyage ended in the discovery of *Wingandacca*, which the queen named *Virginia*. The account, which our author follows, was drawn up by one of the aforesaid captains, and address'd to his proprietor.

About two months after the return of those adventurers, *Raleigh* was chosen member of parliament for *Devonshire*; and, soon after, a bill pass'd in confirmation of his patent for the discovery of foreign countries. About the same time, he received the honour of knighthood; a title which her majesty bestow'd with frugality and choice.

The queen had granted *Raleigh* a patent for licensing and vending wines throughout the kingdom, in order to enable him to support the expences of his grand undertaking. This occasioned a dispute between him and the university of *Cambridge*. On this occasion *Raleigh* wrote three letters to the vice-chancellor, and other heads of houses, the substance

stance of which is here given from copies communicated to the author by the earl of *Oxford*, as taken from the originals by the late *Mr. Baker*, fellow of *St. John's-College*. The first is dated *July 9, 1584*; the second on the 10th of *February* following; the third ten days after. On the 26th of *July 1585*, lord *Burgbley*, chancellor of the university, sent down the opinion of the two chief justices, *Sir Christopher Wraye* and *Sir Edmond Anderjon*; and the contest ended in favour of the university's charter.

The parliament being prorogued on the 29th of *March 1585*, *Raleigh* was several ways engaged in the improvement of navigation. His brother, *Adrian Gilbert*, afterwards knighted, had been at great charges for finding out the north-west passage to the east; in consideration of which, the queen had granted him a patent for pursuing that discovery by partners. *Raleigh* was one of those associates, who chose captain *Davis* to undertake the enterprise, which he in a manner completed in three voyages. The said passage is since well known by the name of *Davis's Streights*. After two months before the first of those voyages, *Raleigh* sent seven sail of ships for *Virginia*. *Sir Richard Grenville* went general of that expedition: *Mr. Ralph Lane* was made governor of the new colony; and one hundred and seven men were left for a year in the country unmolested. Soon after the return of the general with a rich *Spanish* prize, *Raleigh's* services in *Ireland* were rewarded by a large estate

in that kingdom, out of the lands formerly belonging to the rebellious earl of *Desmond*. This he kept till the latter end of the queen's reign, when he sold it to the earl of *Cork*.

The progress of the new colony, the third voyage to that country, and the introduction of *tobacco* into *England* being distinctly related, our author pursues the history of his hero, who was now very much in the queen's favour. She made him *Seneschal* of *Cornwall* and *Exeter*, and *Lord-warden* of the *Stannaries*. This, and other marks of her majesty's esteem for *Sir Walter*, drew much envy on him; but, as our author observes, he still attended his public charges and employments, whether in town or country, as occasion called him.

In the year 1587, he sent a new colony to *Virginia*, consisting of one hundred and fifty men, under the charge of *Mr. John White*, whom he appointed governor, and who was accompanied by twelve assistants, with a charter, incorporating them by the name of the governor and assistants of the city of *Raleigh* in *Virginia*; and, toward the latter end of that year, the governor returned to *England* for fresh supplies of provisions.

About the time of this fourth voyage, *Sir Walter* appears with the titles of captain of her majesty's guard, and lieutenant-general of the county of *Cornwall*, at the head of a dedication prefixed by *Mr. Richard Hakluyt* to his translation of the voyages of *Florida*.

*Florida.* Our author quotes a large part of it, with a view of shewing, that Sir *Walter's* expences in settling this plantation were much superiour to his returns; and that he had received no assistance from her majesty.

The rumour of the intended invasion from *Spain* growing very strong, several consultations were held for the security of the queen's person, her people and their possessions; and, on the 27th of *November*, a council of war was convened for considering how to put the forces of the realm in the best order for withstanding the threatened invasion by land. Sir *Walter Raleigh* was one of that number. Here Mr. *Oldys* gives his reader an abstract of their determinations, from a manuscript drawn up perhaps by Sir *Walter* himself; the said piece being annex'd to another manuscript in our author's hands, which he supposes of his composing. Tho' Sir *Walter* was thus engaged in the service of the public, he found some intervals for considering on means for the relief of his colony, and sent over fifteen planters, with all convenient provisions for those who winter'd in the country. This fifth voyage was undertaken on the 22d of *April* 1588; but the ships fitted out on that occasion being beat, boarded and rifled by the *French*, returned without performing it. This account is followed by the motions and defeat of the *invincible Armada*. On that occasion Sir *Walter Raleigh*, now gentleman of the queen's privy-chamber, with a gallant company of nobles and gentlemen,

in several ships, join'd the *English* fleet on the 23d of *July*, and, as is here shewn, assisted at the final overthrow of the *Spaniards*.

His diligence in regulating the forces by land, his interest in strengthening those at sea; his expences, and the dangers to which he voluntarily exposed himself, were received with such approbation by the queen, that it seems, says our author, she this year made a considerable augmentation to his patent for licensing wines; and that he had, beside the grant aforementioned, another now conferred on him for tonnage and poundage; unless it be the same with the former, only renew'd this year, and wrong dated by the author who speaks of it. Mr. *Oldys* here observes, that this patent was one of the most beneficial favours which *Raleigh* ever received from the queen; and that he enjoy'd it as long as she lived.

About this time *Don Antonio*, king of *Portugal*, who had been driven out of his dominions by king *Philip*, and was now at *London*, applied to queen *Elizabeth* for assistance. Her majesty came into his views, lent him six men of war, and disbursed sixty thousand pounds toward defraying the charge of the enterprize. *Raleigh* and several others enter'd that service as volunteers, with the addition of a hundred and twenty sail, well-manned at their own expence. Having made an assignment to a number of gentlemen and merchants of *London*, for continuing the plantation of *Virginia* by *Englishmen*, he embarked for *Portugal*, in the enterprize already mention'd,



tion'd, on the 14th of April 1589. As historians have not distinguish'd the share which Sir *Walter Raleigh* had in it, our author is not circumstantial on this occasion. At their return, the queen honoured the chief adventurers, and Sir *Walter Raleigh* among the rest, with a golden chain. Mr. *Oldys* thinks it extremely probable that Sir *Walter*, in his way home, touch'd on the coast of *Ireland*, made a visit to the famous poet *Spencer*, then settled in that kingdom, brought him to *England*, and introduced him to the queen. The fact is recorded by *Spencer* himself, in some lines here quoted; but no date appears to it.

The three first books of the *Fairy Queen*, being finish'd, were publish'd by Sir *Walter's* encouragement. Among the commendatory verses subjoin'd to that poem, the first two copies are usually ascribed to Sir *Walter Raleigh*, as being subscribed with the initial letters of his name. Having given the character of those verses, our author observes, that, at the end of the *Fairy Queen*, *Spencer* addresses several copies of verses to ministers of state and noblemen in the queen's court; and, among the rest, one to the noble and valorous Sir *Walter Raleigh*. Mr. *Oldys* takes particular notice of this, as it not only informs us what a favourite *Raleigh* then was with her majesty, but gives him occasion to dilate on that great man's poetical produc-

tions more copiously than opportunity had before offered. Having transcribed the verses at length, it appears from them, that Sir *Walter* had written a poem call'd *CYNTHIA*, in praise of queen *Elizabeth*, which was not publish'd. In this very year that *Raleigh* was in *Ireland*, a book was publish'd, in which, says Mr. *Oldys*, others of his poems, and perhaps that already mention'd, are quoted with great commendation. We learn, from a note at the bottom of the page, that the treatise here mention'd is very scarce; it is call'd, *The Art of English Poetry, &c.* Our indefatigable antiquary never saw but one of them, and that in the custody of *James West, Esq;* of the *Middle-Temple*.

Following the intention of our author, we shall here give the reader two examples out of Sir *Walter Raleigh's* poems, which the aforesaid author employs for illustrating his critical observations on the use of rhetorical figures; and that for the reasons by him assign'd; *because they are rare to be met with, and not prolix, nor violating the privileges of particular and personal narratives.* That critic, speaking of the excellencies of the *Anaphora*, or figure of *Report*, as he calls it, gives us the following example, written by Sir *Walter Raleigh*, to his greatest mistress, in most excellent verses, says the author.

*In vain, my eyes, in vain you waste your tears;  
In vain, my sighs, the smokes of my despairs;  
In vain you search the earth and heaven above;  
In vain you seek; for fortune keeps my love.*

Treating of the *Epizeuxis*, which he *englisbes* the *Underlay*, or *Cuckow-spell*, a repetition of a word in one verse without intermission,

he sets down the following distich of Sir *Walter Raleigh*, which he calls *very sweet*.

*With wisdom's eyes had but blind fortune seen,  
Then had my love my love for ever been.*

Mr. *John Udall*, a reforming minister of the gospel, had written a book against the episcopal clergy; for which he was silenced, examined before the council, committed to the *Gatehouse*, and, in *July 1590*, tried for publishing a libel against the queen. He was sentenced on depositions, and without legal proof; but, before sentence was pass'd on him, he had engaged a friend to solicit Sir *Walter Raleigh's* interest in his favour. The person, whom he had employ'd, wrote a letter to the prisoner, advising him to explain himself concerning the imputations infused into her majesty, which accused him of maintaining that the church of *England* was no church, that its laws and her government were against the law of God, &c. And this was done by Sir *Walter's* direction. Hereupon *Udall* sent a letter to Sir *Walter*, with which he sent what was desired; and beg'd that, at least, his punishment might be changed from death to banishment. Sir *Walter Raleigh*, tho' he could not but foresee he must incur the displeasure of the hierarchy, generously and charitably interceded for him, and he was relieved. Having mention'd some other instances of that great man's generosity, Mr. *Oldys* pursues the

history of his life in the following manner.

He had formed an enterprise on *Panama*, and designed to meet and intercept the *Spanish* plate-fleet. To this purpose, he expended large sums, and used his utmost diligence to engage many worthy friends in the adventure. He manned out thirteen ships of his own and his associates, to which the queen added two men of war, and made him general of the fleet. Being detained about three months by contrary winds, the queen, in *May 1592*, sent him letters of revocation; but *Raleigh's* honour being so deeply engaged in the voyage, he interpreted the queen's letters with some latitude, as leaving the matter to his own discretion; and would by no means consent to quit the fleet, now under sail. On the 11th of the aforesaid month, when he was off *Cape Finisferre*, a violent storm sunk his boats and pinnaces, scatter'd the fleet, and *Raleigh's* life was in the utmost danger. Considering now that the season was too far advanced, and his provisions growing low, he divided his fleet into two squadrons. One of them was directed to lie off the *Southcape*, in order to keep the *Spaniards* on their own coast; while

the other was to lie at the *Azores*, and wait for the carracks from *India*. The success of these directions was answerable to the excellent judgment that contrived them. Before the fleet separated, they took a considerable prize on the *Spanish* coast. This was a ship of six hundred ton, freighted with all sorts of little iron-work, valued by the *English* at six or seven thousand pounds, but worth three times that sum to the *Spaniards*. After some smaller advantages gained in the course of this voyage, which are particularized by our author, one of the aforesaid squadrons took the *MADRE DE DIOS*, one of the most considerable carracks belonging to the crown of *Portugal*; which was reckon'd the greatest and richest prize that had ever been brought to *England*. In two notes at the bottom of the page, our curious author has given his readers the burden, dimensions and lading of this ship.

At the latter end of this year, and the beginning of next, we meet with Sir *Walter Raleigh* in the parliament-house, very much engaged among the ablest heads, both in committees, and as a public speaker. Soon after the opening of this session, we find him in a committee for the liberties and privileges of the members, and in another against popish recusants. When the bill for certain subsidies to be granted her majesty was in debate, and some of the members were for having it expressly distinguish'd in the said bill, that the subsidies should be for maintaining a war, impulsive

and defensive, against the *Spaniard*, that the conquests made might be legal and warrantable; Sir *Walter* seconded those speeches, and said, "He knew many, who held it not lawful in conscience, as the time was, to take prizes from the *Spaniard*; and he knew, that if it might be lawful and open war, there would be more voluntary hands to fight against the *Spaniard* than the queen should stand in need of to send to sea." Whereupon he was appointed one of the committee for drawing up the articles and preamble of the said bill; and, when the necessity of the subsidy came to be enforced, *Raleigh* spoke for it very vigorously. Our author gives us part of his speech on that occasion. This is followed by the proceedings of the house on that affair, as recorded by Sir *Simon Dewes*, in which Sir *Walter Raleigh* appeared to great advantage, and the bill was carried in a manner agreeable to his proposals. The bill against alien selling foreign wares in *England* by retail, occasion'd several weighty arguments and remarkable speeches in the house. Here Sir *Walter* signalized himself by his knowledge in the interest of his country, and his unbiass'd affection in asserting it; and the bill pass'd by a great majority.

In 1593, we meet with a libel in print, set forth by one who calls himself a lover of his country; containing vile aspersions and scandalous reflections on certain ministers and counsellors of state, who had been instrumental in framing the proclamation against the



the *Seminaries*, publish'd about two years before. As the author of that invective taxes Sir *Walter Raleigh* with keeping a *school of atheism* in his own house, it is here supposed that great man might probably have had a hand in those wholesome articles for the safety of the realm which occasioned it. This book was written in *Latin*; it is indeed very bitter, and worthy of the supposed author father *Parsons*, whom the moderate men of his own communion have ever look'd on as an incendiary and a tool of *Spain*. Our author, having employ'd two pages in vindicating Sir *Walter Raleigh*, and Mr. *Thomas Harriot*, a famous mathematician, from whom he is supposed to have imbibed his errors, observes, that these detractions against the former might be sharpen'd by a grant about this time made to him of some church-lands. This leads him to the story of the alienation of the manor of *Sherbourne* made by the bishop of *Salisbury* to Sir *Walter Raleigh*, through the queen's favour. As he was obliged to gather it from those writers who tell it not much to Sir *Walter's* advantage, he endeavours to give that matter a more favourable turn, and lets us know that he embellish'd his sovereign's bounty, by building on it a fine house, beautified with orchards, gardens, and groves.

Our author here acquaints us with an amour which Sir *Walter* had with a maid of honour; for which the lady was dismiss'd from her attendance, her lover was confined for several months, and,

when enlarged, forbidden the court. Sir *Walter*, however, made her honourable reparation, by marrying her. She was daughter to the famous Sir *Nicholas Throgmorton*. This fact is placed in 1594. In the same year, *Raleigh* sent captain *Whiddon*, an old experienced officer, to *Guiana*, on the continent of *America*; who returned with such an account of the opulency of that country, that he resolved to visit it in person. With this view he fitted out a fleet, which was much augmented by the lord admiral *Howard* and Sir *Robert Cecyl*. He sailed from *Plsmouth* on the 6th of *February* following, and reach'd *Trinidad* on the 22d of *March*, where he fired the city of *San Joseph*, deliver'd five *Indian* princes from *Spanish* bondage, and took *Don Antonio de Barreo*, the governor, prisoner. After several hardships and dangers, he enter'd the great river *Orenoque*, came to the province of *Aromaia*, had two conferences with the king of that county, of whom he learnt the state of *Guiana*, its distance from that place, and the way to enter the heart of it. These, and other particulars, are extracted from Sir *Walter Raleigh's* own account of his *Guianian* discoveries, first printed in 1596. Here we have the character of that piece, and the commendation bestowed on that expedition, both in prose and verse. Within six months after his return to *England*, *Raleigh* sent two ships on a second voyage to *Guiana*; of which Mr. *Oldys* gives us a distinct narrative from unexceptionable authorities.

The queen, being alarmed at the great naval preparations made by the *Spaniards*, resolved to send a force sufficient to destroy their shipping in their own harbours. To this purpose, a powerful fleet was fitted out. The lord-admiral *Howard* and the earl of *Effex* were joined in commission generals of this enterprize; and a council of war was allotted them, in which Sir *Walter Raleigh* was named. This fleet set sail on the 1st of *June* 1596; and, on the 20th of the same month, came to an anchor in the bay of *St. Sebastian*, half a league short of *Cadiz*. This expedition ended in the destruction of the *Spanish Gallies*; and it appears, from his own account of that action, here quoted, that Sir *Walter* gave the chief directions for conducting it. The *English* being now masters of the bay, landed the army, and attempted the town, which they soon carried, and with very little loss. *Raleigh* had received a wound in his leg, with a splinter-shot, in the late engagement at sea. However, being willing to encourage the army with his presence, and desirous of seeing the conduct and dispositions of the enemy, he was carried ashore on his men's shoulders; but was not able to stay above an hour in the town. The rest of the commanders promised to preserve him his share of the booty; of which, as it appears under his own hand, they cheated him. He had desired the consent of the generals for securing and destroying the *India* fleet, said to be worth twelve millions, then lying in *Puerto-Real* road. At

break of day, he sent to know their resolution; but they desired to see him in the town. In the afternoon, the merchants of *Cadiz* and *Seville* made an offer of two millions of ducats for sparing that fleet; but this advantage was not accepted of. The next morning, being the 23d of *June*, the duke of *Medina* order'd the fleet to be set on fire, to prevent its falling into the enemy's hands. This account is follow'd by an extract from a letter written by Sir *Anthony Standen* to the lord-treasurer *Burghley* on this occasion. That gentleman was an eye-witness of Sir *Walter's* behaviour; and ascribes a principal share of the success to his counsels and courage. The original of this curiosity, which has never before seen the public light, our author found in the *Harleian* library, which he calls an *Ark of Literature*, where something of every kind is preserved.

Before they left *Cadiz*, they caused the city to be razed; and, with the castles and fortifications, fired all but the churches and religious houses, together with all the naval tackle and provision, which they either needed not, or could not conveniently carry off. On the 5th of *July*, the army embark'd; and the resolution taken in council was to make for *England*, visit the *Spanish* coasts in the way, and destroy their shipping. The *English* landed at *Faro*, found the town deserted by its inhabitants at their approach, carried off good store of provisions for their ships, some pieces of artillery, and the valuable library of the late bishop *Ossorius*, which

was brought into *England*, and made an exemplary foundation for the public library, begun at *Oxford* by Sir *Thomas Bodley* in the ensuing year. What share Sir *Walter Raleigh* had in this disposal doth not appear; but it is evident, as our author observes, from a letter written by *Bodley* himself, about nine years after this time, that Sir *Walter* contributed fifty pounds toward the improvements of that library. After some debate, it was resolved to proceed directly homewards; and, on the 8th of *August*, the fleet returned to *Plymouth*.

About two months after, we find *Raleigh* intent on a third voyage to *Guiana*; which, by several accidents, was defer'd till the latter end of *December*. The account of this expedition is taken

from the relation of Sir *Thomas Masbam*, who was one of the company. The adventurers arrived safe at *Plymouth* on the 28th of *June* 1597. Thus far Mr. *Oldys* has proceeded principally on *Hakluyt's* collection of *English Navigations*, encouraged by Sir *Walter*, who, at no small expence, procured him some very scarce pieces in other languages, and got them translated into *English* for his use. In a note at the bottom of the page, our author expresses his gratitude for the intelligence he had received from that laborious work, by some observations which may correct what others have said of him, and recommends that collection, long since out of print, to a new impression.

## ARTICLE II.

*A New Treatise on the Diseases of the Crystalline Humour of an human Eye, or of the CATARACT and GLAUCOMA, &c. By John Taylor, M. D. Oculist, &c. Octavo. Containing 66 Pages; beside the Dedication to the Queen, and the Author's Letter to the Physicians and Surgeons of London and Westminster. LONDON: Printed for James Roberts, near the Oxford-Arms in Warwick-Lane. 1736.*

AS we are at all times ready to accept of the assistance of the learned and curious, we shall omit no opportunity of gratefully acknowledging the favour. The following was deliver'd to us by our publisher; and we imagine it cannot be more properly introduced than by the following short,

but significant letter, which accompanied it.

Gentlemen,

“ To save you some trouble in  
“ giving an abstract of Dr. *Taylor's* treatise, which the world  
“ will expect at your hands, tho'  
“ I conceive there is but little in  
“ it,



" it, I have sent you the enclosed. For the account of the operation, I must leave it to your better judgments. I am, with much esteem,

Gentlemen,

Your humble servant,

INCOG.

Whether the *World* expects an abstract of this treatise from our hands or not, we find one person, at least, would be willing to see it in our *Magazine*. The gentleman who sends it, is certainly no enemy to the doctor; how then can he prevail with himself to say, he conceives *there is but little in it*? Or what inducement could he have to draw up an abstract of a piece which he would seem to esteem so little? However, as we have no reason to doubt of its being done in a manner perfectly agreeable to the famous oculist, we shall insert it as it came to our hands.

A CATARACT, called by the *Greeks* *καταρακτης*, by the *Latins* *jussusio*, was, for a long time, supposed to be a substance of a membranous appearance, formed from a diseas'd alteration of the aqueous humour, or from *pus*, separated by a loss of continuity of the vessels of the *uvea*. But it is now grown a pretty general opinion (having been demonstrated by a great number of experiments) that *all Cataracts are an alteration of the crystalline humour*. The chief patrons of this opinion are *Heister*, *Maitre-Jan*, *Brisseau*, *Petit*; on whose authorities it is espoused by *Dr. Taylor*; having been the more confirm'd therein, because (p. 14.)

notwithstanding a very extensive practice, he has been long favoured with, never one instance of a membranous Cataract has been presented to his observation.

A CATARACT, therefore, according to him (p. 15.) is a diseas'd alteration of the crystalline, attended with degrees of an unequal opacity and colour; loss of diameter; preternatural change of its consistence, magnitude, figure, gravity, and situation; where the crystalline maintains one unequal continuity; while, through all its parts, its *capsula* still continues to have its healthful transparency; and, in another state of it, it has degrees of equal opacity and colour; increase of diameter; preternatural change of its consistence, gravity and situation. And, here, the crystalline suffers a solution of continuity in some, or all of its parts, with a diseas'd alteration of its *capsula*.

A GLAUCOMA (p. 26.) is a diseas'd alteration of the crystalline; where the crystalline maintains one exact equal continuity through all its parts, with a diseas'd alteration of its *capsula*, attended with degrees of a very equal opacity and colour; very great increase of diameter; preternatural change of its consistence, gravity, and situation; and, in its last state, with an elevation, dilatation, and immobility of the pupil, and *gutta serena*.

For the cause of these diseases, since they happen to those who are most healthful and temperate, and the most free from viscid or inflamed blood; great variety of objections,

objections, he apprehends, must necessarily be removed, to make any of the opinions; that have yet been advanced, reasonable. He is therefore induced to believe, that these diseases are owing to a preternatural, forcible, and irregular contraction of any one, or more of the muscles of the globe; by which the parts of the crystalline are more or less violently and irregularly press'd; and that the degrees of their consistence, magnitude, figure, colour, gravity, situation, and opacity, depend on the degrees of strength and uniformity of this pressure; and that the cause of this preternatural, forcible, and irregular contraction of any one or more of the muscles of the globe, is owing to the deficiency of the supplies of that fluid, so necessary to their sensation and motion; and that the cause of the deficiency of such supplies is owing to a long, constant direction of the *axis* of the eye to particular objects; by requiring, in a limited time, a greater supply to particular muscles of the globe, than what is agreeable to the natural and healthful course of such supplies; and that this deficiency of the supplies to particular muscles of the globe, may occasion such muscles to act with a degree of strength different from those which act in opposition to them: whence follows an irregularity in the general action of all these muscles; and, conse-

quently, a diseas'd alteration in some, or all of its parts.

For the *cure* --- To remove the symptoms, he advises the patient to abstain from all such work as may command great attention of sight; such as reading, writing, sewing, &c. to keep the eyes from any very luminous object; and to cause a shade to be so fixed before the eyes, as to prevent the light from falling immediately within the *axis* of the eye. For the second and last state of the disease, he allows of no remedy, but the *operation*.

Here our correspondent breaks off, leaving the rest to our judgment. He cannot but be sensible, that it is absolutely impossible to give any tolerable view of the sequel, without transcribing half the treatise before us. We shall therefore close this article with letting our readers know, that the remainder of this little piece contains Dr. Taylor's manner of making his new operations for the removal of the several species of the *true Cataract*, and the several species of what is call'd the *shaking Cataract*; as also for the removal of the several species of the *false Cataract*, and the several species of that state of the *Glaucoma*, where the *Iris* and immediate organ of sight maintain their healthful state; with his reasons for the several operations, and a short direction for the *Regimen* to succeed them.

## ARTICLE III.

*After the foregoing Account of Dr. Taylor's Treatise, we presume our Readers will not be displeased with the following Remarks, transmitted to us from an unknown Hand. If the Doctor and his Friends discover too much Acrimony in the Style, or think too much Freedom is taken with the Oculist and his Treatise, they are desired to remember, we do not undertake to be responsible for our Correspondents; and may be assured, we are ready to let the Public see what they have to offer in Reply.*

OBSERVATIONS on a late Book, entitled, A New Treatise on the Diseases of the Crystalline Humour of a human Eye, or of the CATARACT and GLAUCOMA, &c.

THE writer of this piece has usher'd it into the world with all the recommendation that pomp and prejudice can give it. The title-page offers mankind the general diffusion of a blessing, confined till now to the sole dispensation of the author's hands: the dedication stands sanctify'd under the august name of her sacred majesty; and the letter address'd to the physicians and surgeons is dress'd in such modest phrase, and so heighten'd with the seeming charms of candour and ingenuoufness, as cannot but captivate and engage, at once, the reader's favour and astonishment. How the doctor, in the prosecution of this work, has answer'd the usefulness of the design, and how far he has led us within sight of this promis'd land, is undoubtedly matter of ingenious enquiry. If he has succeeded in this undertaking, I will hardly dare to ascertain his degree of merit: if he has fail'd, and that egregiously, he must pardon me if I consider these new lights he has hung out as mere *ignes fa-*

*tui*, to misguide the unwary and bedarken'd.

The treatise before us, is not the only one we owe to Dr. Taylor. A late pamphlet, entitled, *Traité sur les Maladies de l'Organe immédiat de la Vûe*, beside an infinite number of anonymous little pieces, publish'd from time to time in the journals of the week, sufficiently shew the author's disposition to oblige the public. This last species of writing, I think, proves the doctor a favourer of the ancient *Pneumatic* sect, whose professors imputed the most surprizing effects to a certain *aura* or *spiritus*; which, translated, may signify *wind* or *puff*. The doctor, indeed, in his letter, seems apprehensive of being ranged in another class: he appears sensible of the idea's easy transition from *travelling* to *itinerant*; but then, in the same paragraph, by a pretty syllogistical turn, he not only has the address to vindicate his method, but at the same time to raise himself above all his cotemporaries. This he effects by urging



ging his multiplicity of practice, and tedious progress, as conclusive proofs of his superior abilities; how ingeniously, and with what success, will be better understood by and by. In the mean time, it may not be amiss to observe, that good sense only is the true basis of science; and that all other means are but hand-maids attendant upon it: travelling and application may model and improve, but cannot create it; and, should the doctor appear deficient in this one point, then are he and his works but as a tinkling bell, or a sounding cymbal.

The style of the doctor's book, upon the whole, very much resembles that of *Heraclitus*, which, from its obscurity and difficulty of following, obtained the character of *Tenebriosus*; and yet, upon some occasions, there is no want of vivacity, tho' it discovers itself in strange shapes. Thus, for instance, by a force of imagination, that out-runs all memory and truth, the doctor every now and then adopts other people's improvements for his own; and, by a certain figure call'd *Metonymy*, that is, inserting one name for another, he very alertly transfers to himself the credit due to another rank of men. I am unwilling, however, to place this to the doctor's discredit; his unusual strength of conception admirably well accounts for these little errors; and 'tis only the same principle that so often makes him mistake expectation for possession. The doctor has formerly been a knight (*vide Letters prefix'd to the French Essay*) has been oculist to

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the archdutchess; nay, has had pensions of several hundred pounds a year from different crowns. ---- At present, he is no knight, no oculist, no pensioner: he seems to have rejected these positions, as too airy and hypothetical. The doctor is, as it were, in a course of succession; and, very probably, we shall see his present qualifications annihilated for a different order of new ones. But, to make good something of this charge, I shall instance only in two articles; unluckily enough for the doctor, the two very ones that have acquired him the greatest reputation, and which may be said to be the pillars and corner-stone of all his glory; I mean his explosion of the practice of waiting for the maturity of a *Cataract*, and his new operation of the *Iris*.

In the letter to the physicians and surgeons, the modesty, with which the doctor expresses himself upon this subject, is so remarkable, that I shall beg leave to transcribe it. "If, says he, it shall appear, " from the success some of you " have seen, and the account here " given of the manner of my re- " moving these disorders, that I " am the first who have disco- " ver'd the means to avoid that " painful delay of a *Cataract*'s " maturity, and to remove the " several species of it with less " danger; I hope you will think " me worthy of your esteem, as " well as that of the public.---"

The humility of this paragraph is quite bewitching; it carries much more conviction in its implication than any positive assertion could do: no one can doubt, at least

D

forbear

forbear wishing him the author of this discovery, much less suppose the whole a glaring falsity. --- But so it is. --- To say the truth, the hint is so far from being modern, that it has always been a complaint amongst fair practitioners, that there is never wanting a certain set of men, who, for the sake of gain, readily undertake the cure of all sorts of *Cataracts*. It would be tedious to bring many proofs of this: however, I shall give one, long enough extant before the doctor's progress. 'Tis in the 19th chapter of Monsieur Saint-Yves's second part of the diseases of the eye. His words are these: " *Il se trouve d'ailleurs des opérateurs, qui, pour gagner de l'argent, les abbattent, comme ils les trouvent, mûrs ou non; ils flattent les malades de recouvrer bien-tôt la vue. Ceux-ci se laissent aisément séduire par un appas qui leur fait plaisir; & le desir du gain fait que l'opérateur, de crainte de perdre cette pratique, se hazarde de faire une operation douteuse, s'embarassant moins de sa reputation pour l'avenir, que de son intérêt présent.*" i. e. " Besides, we find operators, who, for the sake of getting money, couch them, as they find them, whether ripe or not. They amuse the patients with the prospect of soon recovering their sight. The persons afflicted easily permit themselves to be seduced by that agreeable assurance; and the desire of gain puts the operator on venturing a hazardous operation, rather than lose his practice; giving himself less

" concern for his future reputation, than for his present interest."

I would not, however, be understood by this utterly to discard the observation; under proper limitations 'tis a very useful improvement; but as such the doctor has very little claim to it. Indeed the writer of this piece is vain enough to think he need not bring undeniable evidence of this truth: he is unwilling to draw great names into so little a dispute: 'tis an obvious objection, *meum certasse feretur*; but some of the faculty can witness for him, what authority this opinion bore, even before Dr. Taylor did them the honour to enter into their society.

But, had Dr. Taylor been the real author of this discovery, how impossible is it he should introduce this new doctrine, without assigning the inducement for rejecting the old one? Will not the malicious world naturally enough refer to the *French* citation for the true motive? or, to speak plainer, will not the very discovery be esteemed a magician's wand in an unskilful hand? Besides, what a new field had been here for the doctor to expatiate in? And with what applause might he have delivered'd the following paragraph?

He might have said: " From the multiplicity of practice I have been lately engaged in, and my particular attention to the study of that disease of the eye, called the *Cataract*, I have at length stripp'd myself of a prejudice universally prevalent amongst all operators, and which

“ which abolish’d, at once opens  
 “ a new scene of improvement.  
 “ It has hitherto been a positive  
 “ maxim, laid down by oculists  
 “ of every nation, that there is  
 “ one certain stage of the distem-  
 “ per, in which only the opera-  
 “ tion is feasible; and this state  
 “ of the disease is said to be the  
 “ maturity of the *cataract*: they  
 “ have compared it to the ripe-  
 “ ness of fruits, that at that time  
 “ easily slip their shell: they have  
 “ supposed a progressive regular  
 “ change in the consistence of  
 “ the *crystalline* humour, from  
 “ the moment it is attack’d:  
 “ they say, the disease, upon its  
 “ first invasion, melts or liquefies  
 “ the humour; and that, after  
 “ its arrival to its utmost period  
 “ of liquefaction, it then begins  
 “ to acquire various degrees of  
 “ tenacity, till at last it becomes  
 “ perfectly rigid, or, as they style  
 “ it, *horny*: that the skill of the  
 “ surgeon discovers itself by fix-  
 “ ing on that time for the opera-  
 “ tion, in which the fluidity of  
 “ the *Cataract* is no obstacle to  
 “ the depressing it, by reason of  
 “ its want of resistance to the  
 “ needle; nor its rigidity, by  
 “ reason of the elasticity of its  
 “ circumjacent connecting fibres,  
 “ which, after the depression, not  
 “ being thoroughly broke, readily  
 “ return it to its former position,  
 “ and baffle the unwary opera-  
 “ tor. This, in a few words, is  
 “ their general sentiment upon  
 “ this subject; from which I beg  
 “ leave to dissent, for the follow-  
 “ ing reasons. The *Cataract*,  
 “ not only after a period of  
 “ twenty or thirty years, proves

“ often, upon the touch of the  
 “ needle, to be soft and milky;  
 “ but there are also infinite num-  
 “ bers of instances, in which a  
 “ due degree of consistence oc-  
 “ curs, even after four or five  
 “ months; I might venture to  
 “ say, days: both which cases so  
 “ little coincide with this hypo-  
 “ thetical revolution, that they  
 “ carry along with them not only  
 “ its destruction, but almost a  
 “ proof of a permanent difference  
 “ of tenacity in the several spe-  
 “ cies of *Cataracts*. By this per-  
 “ manency of difference I would  
 “ imply, that a *Cataract*, after  
 “ it has attained its total degree  
 “ of opacity, may continue en-  
 “ dow’d with the same consis-  
 “ tence to the last; and that, as  
 “ bones are subject to an *indura-  
 tio* or a *mollities*, as they are  
 “ affected by different actuating  
 “ powers; so may the *crystalline*  
 “ humour, analogically speaking,  
 “ be subject in the same manner  
 “ to as different a variety of laws  
 “ acting upon that too. Never-  
 “ theless, I will not take upon  
 “ me to affirm, that *Cataracts*  
 “ come always thus soon to their  
 “ extent of consistence: there  
 “ may be exceptions to so gene-  
 “ ral a rule. But this we may  
 “ safely deduce from these obser-  
 “ vations, that, considering the  
 “ precarious judgment that is for  
 “ the most part formed before-  
 “ hand of the tenacity of a *Cata-  
 ract*, and the sad calamity of  
 “ protracted blindness, they are a  
 “ sufficient warrant for underta-  
 “ king the operation at this time;  
 “ no other circumstances of the  
 “ oeconomy of the eye forbidding.



I flatter myself, I have here paid the doctor a compliment, in giving him this system: if he esteems it so, he is very welcome to publish it as his own; 'tis in no book, and will be quite new in *France*, should he make another progress thither: but then, I hope, in recompence to me and mankind, if he teaches the doctrine, he will also practise the principles. The doctor, I fear, is too indiscriminate in the application of this improvement: 'tis inconsistent with the swiftness of his expeditions, to wait the total opacity of the *crystalline*; and, indeed, breaks in upon the nature of the doctor's prescription, which is positive in every stage of it; and yet what misery for a poor creature, with half a veil before his eyes, to risque even the little remains of sight for so uncertain a prospect! I call it *uncertain*, because the *crystalline*, under the circumstance of an imperfect or partial darkness, is much more difficult to depress, than where it is thoroughly diseas'd; owing, perhaps, in this last state to a defect, or at least a relaxation, of the vessels leading from the *processus ciliares* to the *capsula* of the humour. I shall finish this article with one remark, *viz.* That the great latitude the doctor has taken in the practice of this operation, amongst many others, may, in some measure, account for a vaunt I have heard he has often made; tho' I confess it a most unparallel'd method of self-commendation; that others may have blinded their thousands, but that he has blinded his tens of thousands.

I have promis'd next in course to take notice of his operation of the *Iris*; which, by his miscellaneous works, in the *Daily Advertiser*, the *London Daily Post*, &c. appears to be an invention of very late date. The world in general has been inform'd of it by the doctor but within these few months; how long before he may have communicated the secret to his particular friends, is beyond my power to guess. But I am apt to surmise, from the doctor's proneness to *Egotism*, and his frequent intercourse with the town, that he has seiz'd upon the first opportunity of calling it his *new operation*; and yet 'tis surprizing he should be almost the last man among the curious, that should hear of so notorious an invention; publish'd so many years since, and which now stands a monument of the author's ingenuousness in the *Transactions of the Royal Society*, for the year 1728.

I believe, by this time, I have fully persuaded the reader, that, however fond the doctor may be of novelties, his title to those before us is but mere pretence; and, if he has nothing more to add for the emolument of mankind, then is the conduct of nature as little vindicated as before the publication of the doctor's book.

The exordium of the letter is very remarkable with this respect; 'tis a sort of impeachment of God's works, as the doctor has left it: but, indeed, he presently softens the accusation, by admitting the defect to be in us, not in nature; and, a moment after, 'tis insinuated, that he has removed that defect;

defect; and so nature stands fully justified. But the doctor quite mistakes this matter, by not understanding the final end of an animal. His charge of misconduct seems to be grounded upon this principle: That, because animals are more or less subject to disorders, not to be remedied by external assistance, therefore is nature deficient in her designs; so, I suppose, could the wit of man invent still farther methods of cure, she would of consequence appear still more perfect in the opinion of the doctor. But, alas! nature's excellence consists in efforts of her own; she has equally provided for the lion and the man, the wild *Indian* and the polite *European*. We are all perishable substances; and the principles of our mortality would every moment destroy us, had not our machine the singular property of repairing itself, and dispelling its noxious antipathies. 'Tis this interposition only that I take to be the genius of nature; and in this sense, notwithstanding the doctor's assertion, the œconomy of the eyes is marvellously adjusted. But, lest I should be misinterpreted, when I affirm that all invented aid is not to be imputed to the design of the animal, I would only ask, whether a man must not be a very predestinarian to think the *erector penis* and *accelerator urinæ* form'd a large angle to facilitate the extraction of the stone in the lateral operation? Or that the female breasts were situated externally, to render their amputation more easy? This is something like a digression; but,

I hope, the universality of the error will excuse it.

I have, till now, consider'd the author of the letter and the book as one person; how much it may be for the doctor's reputation, to pursue the supposition, I don't know; but it is certain, there are shrewd symptoms of suspicions that 'tis not. The great variety of style, the little connection between the execution and design, and the palpable contradictions of the one to the other, are all evidences for a diversity of persons. The style of the letter-writer is easy and plain; that of the doctor laboured and mysterious: the letter is a plain good honest letter, and has not, I believe, above one paragraph of unpardonable *English*; the book is above the clouds: the letter pours out a river of promises; the book leaves us to sink in them: the letter tells us, Dr. *Taylor* is the first oculist who ever communicated the knowledge he possess'd; the book, in the fourth page, only gives us a catalogue of almost all the modern oculists of *Europe*; every one of which are authors: nay, the doctor, in his book, has been so far from disregarding these oculists, that he has generally, in the most obsequious manner, but reprinted their doctrines; and where, by chance, he has endeavour'd to introduce any thing new, he is ever ready to do them justice; he always calls it his own.

The doctor's first chapter is of the *Cataract* in general; 'tis a compilation of opinions concerning the nature of a *Cataract*; and,

to my judgment, the chapter that does the doctor the most credit; perhaps, as he himself is so little concerned it; tho' every now and then he draws very useful inferences, made, however, long enough before he ever heard the word *Cataract* pronounced.

But to examine it ---- He sets out very learnedly: he informs us what the *Greeks* and the *Latins* called this distemper: 'tis pity he had not told us too what the *Dutch* call it; I fancy it would have sounded well, and at least have been some proof of his having acquired knowledge by travelling. But, since the doctor is pleased to begin his book with almost the beginning of the world, it may not be a disagreeable piece of history to mention, that *Hippocrates* and the *Greeks*, down to the time of *Galen*, consider'd the *Glaucoma* and the *Cataract* as one and the same distemper. *Galen*, perhaps, was the first who specified the difference, in defining the *Cataract* to be a film situated behind the *Iris*; and the *Glaucoma* a disease of the *crystalline* humour. From his time, this hypothesis prevailed down to the latter end of the seventeenth, or the beginning of the eighteenth century; when there arose a fresh dispute on this subject; some of the moderns combating this distinction of *Galen's*, and asserting, with *Hippocrates*, that the *Cataract* is always a disease of the *crystalline*; and indeed with so great success, that at present there is hardly one dissenter left. The doctor too fully subscribes to the prevalent opinion, and has given us a great

many references to the writings of the curious for his authority; besides a critical examination of the figure of the eye, made by that accurate anatomist *Dr. Petit*, who argues against the possibility of a film's existence in the posterior chamber of the eye, from the smallness of that chamber, or proximity of the *crystalline* to the back of the *Iris*; and again, from the impracticability of dislodging such a film, without offending the sound *crystalline*. The argument is very reasonable, but it must be allow'd to be but a sort of *argumentum à priori*. A sceptic might deny the exactness of the mensuration, and make objections too many to state here: he might require ocular proof of a diseas'd *crystalline*: he would say, there cannot be wanting a multiplicity of opportunities to make good the assertion from the dissection of the eye so diseas'd; and that two or three such instances would be more coercive than all the refinement of argumentation. These objections are so obvious, that I am surprized the doctor should not prepare for them ---- Perhaps he himself never thought of this proof, or it is too homely and concise. The pains he takes to satisfy us in this point, is like measuring a man's height by a quadrant and trigonometrical calculation, when a two-foot rule would answer the purpose much more exactly, and in a hundredth part of the time. But the doctor loves to prance about; and tho' he does not go forward, he has still the pleasure of shewing himself; and yet he might know



know, some of the writers he has quoted, had he read them, have several times put it beyond all dispute, by opening eyes said, by the gentleman in the opposition, to be diseas'd with the *Cataract*, in all which dissections, it appear'd before several witnesses, that these *Cataracts* are diseased *crystallines*; and since those days, there are many witnesses of it here in *London*; tho' I am afraid the doctor is not one of them; if he had, he would have known, that the words *Cataract* and *Glaucoma* should be synonymous terms; or one of them be utterly abolished. But the Doctor seems quite ignorant of this; for he has still retain'd them most contradictory as two diseases, and has mark'd out their imaginary difference with suitable methods of cure.

I do not know how it happens; mankind very difficultly shake off hereditary persuasions. Whatever we suck in with our milk, becomes as it were constitutional; we can part with it but by degrees, and pageantry is the last thing we care to quit. This is notorious with regard to many physical discoveries; and perhaps there is not a clearer instance of it, than in the treatment of the maladies of the eyes; tho' there is a particular reason, why writers of this class are so exceeding *à propos* for the illustration. These writers have almost all of them valued themselves upon the number of diseases introduced into their systems; and amongst them a man who has discover'd fifty new diseases, is just twice as great

as he, who has only presented us with five and twenty. This criterion of eminence, not only has set them upon the study of invention, rather than cure; but is also a lasting reason, why they will never give up divisions and subdivisions.

The *French* oculists have been the most considerable writers upon this subject, and they have pretty regularly trod in each others steps. The Doctor coming so long after them, might with glory have deserted the old path; but I suppose he could not tell where to wander; so he trips close to their heels, and drags after him all the old-fashion'd ware they had expos'd to the publick so many years before him. The Doctor has the *true* and the *false Cataract*; then the several species of the *true Cataract*, with their diagnosticks, prognosticks and cure: after this, the several species of *false Cataracts*, with their train of attendants, and next, the *Glaucoma* has all due Compliments: in short, 'tis endless. The infinite disparity of diseases on the one hand, and the infinite penetration of the Doctor on the other, to distinguish this disparity, quite amazes; and tis certain, a plain account of *Cataracts*, deduc'd from observation and practice, would not have made a man stare half so much. The idle reader would have thought any body might have said the same thing.

But were I to lay down a system of *Cataracts*, methinks I should take quite another course-- I should say; that from ocular demonstration it has at length appear'd,

pear'd, that the *Glaucoma* and *Cataract* are one and the same distemper, that is, a diseas'd alteration of the *crystalline* humour; and that all the distinguishing characteristics of these two distempers are merely imaginary: that the division of the *true* and the *false* (a downright national distinction amongst the *French* in almost every disorder) is founded upon a very precarious basis, and carries with it but very little edification. It indeed comprises all the farther subdivisions of *Cataracts*, such as the *baggy*, the *milky*, the *purulent*, the *doubtful*, the *membranous*, the *fibrous*, the *shaking*, and many more; but then they are names that puzzle the understanding, but do not inform it. I could gather, even from the Doctor's book, that the method of cure is one and the same in all these circumstances; and that, notwithstanding all his pretended discriminations, the depression of the diseas'd *crystalline* is still the sole end of the operation; and that, whatever tenacity the humour may have acquired, its removal from before the *pupil*, is the only relief propos'd. Every ingenious physical reader cannot but be aware, how various nature is in her sufferings, as well as her works, and that, were writers to distinguish diseases into as many species, as there are different symptoms attending those diseases under different circumstances, the catalogue would be tedious, but not instructive. So were we to see the diseas'd *crystalline* with the eyes of a mite, and should we

consider the distemper, under the various appearances it must make in that case; the species of it must be infinite, tho' we should not gather from this observation one more inference with regard to the cure.

And now, if this is the state of the affair, sure an author's business upon this subject, is to distinguish by what appearances we may judge of the *curable* and *incurable* Cataracts, rather than divide them into a variety of species, where the same method of cure is always recommended---A man in great practice, and endow'd with proper talents, might lay down some very useful rules in this regard; and, at the same time explode errors (if they are so) maintain'd by some of the greatest writers, with respect to *Cataracts*; such as their passing into the anterior chamber of the eye, as affirmed by *Woolhouse*, and *St. Yves*; the latter of which asserts, he has open'd the *Cornea*, and extracted the diseas'd body; and many more of this sort, rather fit for a treatise, than a little memoir. There is a great deal of room left for an ingenious man, to observe upon *Cataracts*, not only of different colours, but as they take their rise from blows, wounds, convulsions, &c. and as they are differently complicated with disorders of the *retina* or *iris*; but, as I apprehend, Dr. *Taylor* has omitted all this; and instead of it, given us not only a tedious account of a disease he does not thoroughly understand, but also a tedious description of

an operation, that 'tis ridiculous to suppose, even he himself follows in all its processes.

But if the doctor has not invented any thing useful, he is at least a most amusing writer: his history of the causes of diseases is quite *Utopian*: the beauty of his imagination never appears painted in livelier colours than here, nor his correctness in truer. I have often wonder'd how it happen'd, that the doctor contented himself with one cause for the production of his *true Cataract*. His flow of spirits seems so extraordinary upon this occasion, 'tis surprizing he should stop so short. After having demonstrated, with a prodigious fertility of words, that a *Cataract* is owing to a preternatural, forcible and irregular contraction of any one or more of the muscles of the eye, by which the parts of the *crystalline* humour are more or less violently and irregularly press'd; and that the degrees of their consistence, magnitude, figure, colour, gravity, situation, and opacity depend on the degrees of strength and uniformity of this pressure; all which, as he says, appears evident from this observation, that the distemper always affects such as have spent much time in reading or viewing particular objects: I say, I wonder how it happen'd, that, when his wits were thus upon the wing, he did not take another flight: he might have shewn many instances of his ingenuity in the *Rationale* of diseases, when he was upon this subject. His argument had been just as unanswerable, if he had in the

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second place imputed it to a preternatural affection of the lachrymal gland, which, being forcibly, irregularly, unequally and violently acted upon by the fluids contained, impacted, obstructed, and preternaturally confined in the alter'd lachrymal gland, occasion a visciduity in the lymphatic arteries of the alter'd lachrymal gland; which, communicating with the *capsula* of the *crystalline* humour, force into the vessels of the *crystalline* humour certain particles of an improper quality to maintain their healthful continuity: and this is evident from observing, that the distemper always affects peevish children, devotees, and great readers of romances; whose lachrymal glands are very subject to this preternatural affection.

I could not forbear giving the reader something of the doctor's theory of this disease; because I think it the most remarkable, if not the only novelty in the book. The illustration I have added of his style and genius, I hope, will be excused. It perhaps may appear a little ludicrous; but there would be no end of undertaking the task seriously. I am almost ashamed to be grave; however, if I may once be allow'd to be so, 'tis with respect to this very article.

He says, in his chapter on the *true Cataract*, that since the disease happens to those who are most healthful and temperate, and the most free from viscid or inflamed blood, the supposition of a diseas'd alteration, from an internal cause (which is the common opinion) cannot take place; and

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consequently it must be owing to this preternatural pressure of the muscles, which he has so ingeniously instituted. And yet, in the account of the *false Cataract* and *Glaucoma*, their diseases are imputed to this internal cause; which is as much as to say, they never happen in a healthful habit of body. But sure the doctor won't take upon him to insinuate, that one species of the distemper more than another is the consequence of a disorder'd constitution.

Before I take my leave of the doctor, I shall observe, that I have rather glanced at the design in general, than criticised on the particulars of his book. I confess, it is too well guarded for a close engagement: it must be blown up at once, or a cloud interposes. The doctor's defence, in this respect, is like that of a certain fish, which is said to provide against attacks, by spuing up its contents, and enveloping itself in darkness. The doctor has a certain set of geometrical phrases; very few in number; but which, swung round and round one after another, with an amazing velocity, make a continued circle, that quite giddies the reader's brains, and puts him out of all power of exception. Lines, angles, parallels, &c. are every moment in his mouth; and the word *axis* is a downright favourite: nay, the doctor's patients never look, or see an object, but the *axis* of their eyes is most mathematically employ'd in the operation: they seem exactly in the case of *Moliere's Bourgeois Gentilhomme*, who spoke prose with just the same sagacity.

As I have design'd this animadversion rather as a sketch, than a complete performance; I shall finish with a few hints of recommendation to the doctor, viz. That in case of another edition of his work, or a future occasion to repeat the same things, he would, in the first place, be a little more cautious in the use of the words *Ligamentum Ciliare*, which he has always employ'd instead of *Processus Ciliares*; for, tho' it may be said in his favour, that he is but a copier of some *French* writers, in the promiscuous application of the two terms, their ignorance will not excuse the doctor to accurate anatomists, who mean two distinct parts by the two different names. He would oblige the world, in the second place, if he could give some proof of the *crystalline* advancing more or less towards the *pupil*, as it is differently affected with various species of *Cataracts*; which he and almost all others affirm: because the *crystalline* not only seems pretty well secured against a lasting removal; but also because it may be observed, that in every species of the disease, where it is not complicated with any other distemper, there is nearly an equal degree of light perceived by the patient; and that, always in about the proportion, as may be admitted into the eye, without touching the *crystalline*, when in a sound state. I believe too, the doctor might favour the surgeon exceedingly, if he would give his motives of preference for making his first puncture in the operation with a lancet; because, without  
for

some good reasons, they will be apt to impute it to affectation: for, tho' the doctor himself is not the inventor of this method, there are many objections to it. They say it cannot, at best, but protract the operation: that very frequently it must happen, the needle does not pass through the same orifice; which, in that case, is doubling the pain and danger; and, upon the supposition, a needle may have as good an edge or point as the lancet (which must be admitted) that then the invention is only an idle and pernicious conceit. And, now I am mentioning his operation, I think he would do well to revise his chapter upon that head; for he has so lost himself in words, there is no coming at his meaning for them. He directs the incision to be made in a part situated about two lines below a line drawn parallel to the greater and lesser *canthus* of the eye; which, with submission, is altogether indefinite. It may be at the center of the earth, if you please; but, perhaps, the doctor meant to say, two lines below a line drawn through the greater and lesser *canthus*. If so, the difficulty is removed for him. But, above all things, if I may advise the doctor, I would wish him to drop entirely his famous method of cure of the *Glaucoma*, by emptying the *capsula*, and forming a *lens* of it a second time, by filling it with the *vitreous* humour.

I don't know whether the doctor stands in need of this last caution; for, in the book before me, he has made no mention of this exploit; which, indeed, is a little injurious to fame, that has celebrated him so much upon this article; and, in my opinion, a severe reflection upon the wisdom of his spectators, who have so often thought they saw him do the trick. I have but one request more; which is, concerning his promised essay upon the *diseases of the immediate organ of the sight*, viz. That if he should print it, and furnish us, as he has in the *French* one, with forty-two different species of this malady; he would be so good as not to mistake an effect for a cause; but be pleased, in the *English* one, to mention at least one immediate symptom of the distemper.

Thus have I finish'd with the doctor and his works. Whether I should apologize for the undertaking or no, I can't tell; much less do I know how. 'Tis hard to say, which is the greater part of mankind; that which will esteem it boldness to observe upon so great an operator; or that which will esteem it ridiculous to take notice of so frivolous a performance. But if the doctor's errors have been introductive of new discoveries, their usefulness will best answer for the impertinence.

ARTICLE IV.

REMARKS on a Book entitled, *The World unmask'd, &c. To which is added, The State of the Souls separated from their Bodies. Being an Epistolary Treatise; wherein is proved, by a Variety of Arguments, deduced from Scripture, that the Punishments of the Wicked will not be Eternal, &c.* By G. J.

THIS book was written originally in *French*, and publish'd at *Amsterdam*. The author has been lately made to speak *English*, for the instruction of our countrymen; and I am credibly informed that the title has been of some advantage to the book-seller. The tendency of the *dialogues* is to work men into a thorough indifference to any particular communion in the christian church, to make them satisfied with being christians *at large*, and on their own terms. I shall leave them to the consideration of others, if they deserve any; and confine myself at present to the epistolary treatise. It is there pretended, that *eternal* or *everlasting* punishment, inflicted for temporary crimes, is inconsistent with both the *goodness* and *justice* of the supreme Being. To this it may be sufficient to reply, that those, who start this difficulty, must suppose they have adequate ideas of the demerits and enormity of sin, and of the two divine attributes here specified. If they are not thus enlighten'd, how can they undertake to pronounce so decisively on the point in dispute? It seems, at least to me, no less than arrogance and presumption, to attempt to extend the *goodness* of God, and set bounds to his

justice at pleasure, and against the express words of divine revelation.

Here the opposers of *eternal* torments stop us short, accuse us of begging the question, and will by no means allow the scripture to be against them in this point. The letter-writer has been at some pains to explain the word of God in a sense favourable to his hypothesis. It is my design to enquire how well he has succeeded in the attempt. In his first letter, he lays down, what he calls, a *principle*, for understanding the scriptures; which, he says, is applicable to the question in hand. He sets out with observing, "That, both in the *Hebrew* and " *Greek*, the terms *eternal*, *eternity*, and *never*, are very equivocal, most commonly signifying a long period of time, and " sometimes an indefinite time." This is illustrated by the promise made by God to the *Israelites*, that he would give them the land of *Canaan* for evermore, &c. In which, and other like cases, the word cannot be understood in a strict literal sense. As this learned observation is the basis of the whole system under consideration, I answer, that the original words do, in their first and literal sense, signify no more than the *age* or *time*



time of a thing's duration. Thus the ritual institutions of the *Levitical* law are prescribed *for ever*. When *Hannah* devoted her son *Samuel*, it was done with a view of his abiding before the LORD *for ever*. The same term is used in respect to GOD, who, *Gen.* xxi. 33. is styled the *everlasting* GOD, or the GOD of the age. So that, upon the whole, it is evident, that the terms in question, when it occurs in scripture, is to be understood in a sense conformable to the nature and duration of the respective things or beings to which it is applied. Thus, when applied to GOD, it expresses the most boundless and unlimited eternity: when to the *Mosaic* law, it must mean that it was to continue in force, and be obligatory to the *Jews*, as long as that dispensation subsisted; that is, till the coming of the *Messiah*, and the institution of christianity; and *Samuel* was to serve before the LORD during the term of his natural life. Conformably to this distinction, the word in dispute signifies the *age* or *duration* proper to each respective thing or person mentioned. Thus, therefore, as the *age* of the human soul is allow'd to be a *strict* and *proper* eternity, *à parte post*, the punishments of the wicked must be *strictly* and *properly* eternal, when express'd by the same word.

To this it may be added, that it happens unluckily for our author and his disciples, that our blessed Saviour employs the same word *everlasting* or *eternal* in regard to both the *rewards* and *pu-*

*nishments* of a future state, *Mat.* xxv. 46. Now what solid reason can be offer'd for understanding the word in one clause of that sentence, in an absolute, proper and unlimited sense, and pronouncing it figurative, allegorical and equivocal in the other? This is a secret reserved for our refined reasoner, who is for interpreting the words of scripture, not according to what the words do, or seem to import, but by certain *fundamental truths*, "Which are so imprinted  
" on our nature, that, tho' the  
" scriptures were lost, we should  
" not be less certain of them  
" than we are at present." A fine rule for explaining the letter of scripture, when carried to its full length; and such as visibly tends to make the written word of GOD of little or no use. "What is more unjust, says the  
" writer before me, and contrary  
" to the views of the Creator,  
" than that myriads of his creatures should hate him? Can  
" sovereign justice will injustice,  
" or permit it to subsist to all  
" eternity?" But this gentleman has unfortunately answer'd this curious question a few lines before; where, speaking of *divine justice*, he says, "The torments,  
" it seems to inflict on sinners,  
" do not proceed from *justice*,  
" but from *themselves*, who lay up  
" treasures of wrath, *Rom.* ii.  
" They alone are the worms that  
" must gnaw them, and pile up  
" combustible materials for the  
" fire that must burn them; as  
" is well expressed in the words  
" of the prophet, *Isaiab* l. 11.  
" Walk

"Walk in the light of your fire,  
"and in the sparks you have  
"kindled."

In the three following letters the writer proceeds to what he styles *more positive proofs* from holy writ for the support of his opinion. The first of these is taken from the design of the incarnation of JESUS CHRIST, viz. that he came to save *all men*; and will accomplish that design in its utmost extent. This he imagines sufficiently establish'd by St. Paul, who says, 1 Cor. xv. 22. *As in Adam all die, so in CHRIST shall all be made alive.* "As it is past dispute, that in *Adam all die*; so is it unexceptionably true, that in *CHRIST all shall be made alive.*" A writer of a cooler disposition would have observed, that the apostle is here speaking of the *general resurrection*, not of the state of men after that period of time. In the verse immediately preceding that here quoted, it is observed, that *since by man came death, by man came also the resurrection of the dead.* And thus the sense of the words produced may amount to no more than that as *all men*, without exception, were, by *Adam's* transgression, subjected to the sentence of *death*; so that disgrace entailed on our nature will be *universally* removed by the *resurrection* of JESUS CHRIST. But here is not one word concerning *rewards* or *punishments*. It is said, indeed, ver. 23, that *every man shall arise, or live again in his own order.* CHRIST, the first fruits, afterwards they that are CHRIST's at his coming; which seems to imply

only, that the most Holy shall arise first; but not that all shall be found, or made holy at or after the general resurrection. St. John is very express on the subject, chap. v. ver. 23. having mention'd that great event, he adds, *They shall come forth; they that have done good to the resurrection of life; and they that have done evil to the resurrection of damnation, judgment, or condemnation.*

But St. Paul says, ver. 26, *The last enemy, which shall be destroyed, is death.* He doth say so; but of what advantage will this be toward the support of the wild system of the abolition of hell, and the restoration of all the creatures? We are very gravely told, that this *death* is not the separation of the soul from the body, but a separation of the soul from God, which was the *death* spoken of to *Adam*, *In the day thou eatest thereof, thou shalt surely die.* The former, we are assured, is not what the scripture calls *death*, which is only term'd *sleep*; and, particularly in this chapter, where the apostle never speaks of the *dead* but under the notion of persons fallen *asleep*. That the separation of the soul from the body is sometimes in scripture called *sleep*, is easily granted; but, how can our author assert, it is *only* distinguish'd by that term? However, to confine myself to this very chapter, let the champions for this book, and its doctrines, run over the whole chapter, and they will find the words *dead* and *death* applied to a state of separation of the soul from the body no less than nine times; and the term *sleeping* employ'd

employ'd but twice in that sense. So dangerous it is to deal in general propositions, particularly those of the negative or exclusive kind! "But, to go on with the letter-writer, what he (St. Paul) calls death, the great death, 2 Cor. i. 10. is a separation from GOD, which is the death spoken of to Adam, &c." In the first place, let me ask this gentleman what he means by confounding the two terms *death* and the *great death*, as if the apostle always meant the same thing by both. When he uses the former to express the miserable state, into which man is fallen by the disobedience of our first parents, he is too plain to need a comment; when he speaks of *death* and *resurrection* in the same sentence, as in the chapter before us, his meaning is as plain, but far from being to our author's purpose. Secondly, The passage here referred to, when read entire as in the *English* version, and probably in some *French* translations, which follow the common *Greek* copies, runs thus: *But we had the sentence of death in ourselves, that we should not trust in ourselves, but in GOD, who raiseth the dead, who delivered us from so great a death (not from the great death) and doth deliver; in whom we trust that he will yet deliver us.* The *Latin Vulgate*, instead of *τῆς θανάτου*, reads *τῶν κινδύνων* *tantis periculis*, so *great dangers*, conformably to *Vellius's* readings, collected from sixteen manuscripts. But let the text stand as it will, it is very wide from the present question. It is evident, to any common ca-

capacity, that St. Paul begins this second epistle with consoling his *Corinthian* converts under their sufferings and afflictions, by telling them what had been his own comfort on the same occasion. *Blessed be GOD, says he, who comforteth us in all our tribulation, that we may be able to comfort those, who are in any trouble, wherewith we ourselves are comforted of GOD. For as the sufferings of CHRIST abound in us, so our consolation also aboundeth by CHRIST . . . . And our hope of you is stedfast; knowing that, as you are partakers of the sufferings, so shall you be also of the consolation.* He then speaks of his sufferings in *Asia*, with which he says he *was pressed out of measure, &c.* and proceeds to the passage above quoted. To make the apostle consistent with himself, the sentence of *death*, there mentioned, must still relate to his persecution in *Asia*; and his deliverance from it is, in the next words, with great humility and confidence, ascribed to the power of the Almighty, which extends even to the raising of the dead. What is here in all this that bears the least relation to what the letter-writer calls the *great death*, or a separation from GOD? In the third place, how will that incomparable author prove, that this was the only death spoken of to Adam? If it was not, and man was created in an immortal state, but became mortal by his transgression, as is the universally received opinion among christians of all denominations, this application is arbitrary and impertinent.

“ Another



“ Another proof, says our new doctor, that the death here mention’d (1 Cor. xv.) is not temporal death, is, that St. Paul ranks it with the enemies of GOD, over whom JESUS CHRIST should reign till they were all destroy’d; but temporal death, far from being of the number of his enemies, is an agent of his power in executing his orders, &c.” I have some difficulty in believing the gentleman serious in this place. *Temporal death is an agent of GOD’s power in executing his orders; therefore not his enemy.* The consequence is diverting; by force of the same kind of Logic, a wicked, tyrannical prince, an invader of another man’s dominions, &c. who are frequently and justly term’d *scourges* in the hand of the Almighty, or *agents of his power in executing his orders*, are far from being enemies to the Almighty. *The last enemy, that shall be destroyed, is death.* Certainly this wants no explanation, or, at least, cannot, without great violence to the apostle’s design in this chapter, be understood in our author’s sense, *The last enemy, &c.* because it shall be destroy’d only by the *resurrection*, of which St. Paul is speaking, and which will render all men immortal. Death is an enemy to the faithful, as it delays the perfection of their bliss, which cannot be complete while their souls remain separated from their bodies. It is also an enemy of JESUS CHRIST, because it hinders the consummation and perfection of his kingdom, which

can be accomplish’d only by the perfect felicity of the faithful. Can any thing be more natural than this manner of understanding the words of the apostle?

But it is farther urged, that the abolition of sin and hell, and the restoration of all creatures seem *irrefragably* proved from those words, v. 28. *that GOD may be all in all.* How so? It is said in the foregoing words, *then shall the Son also himself be subject to him that put all things under him; that, &c. i. e.* the Son shall be subject to the Father, in regard to his human nature, to the church his mystical body, and the present manner of governing it; which must then give place to one more sublime and spiritual. Not that the Son is not at present subject to GOD in all those respects; but this subjection will appear more, when he no longer exercises the same functions of a Sovereign, which he now exercises over his church. *That GOD may be all in all, &c.* the complete and sole object of the happiness of his elect, and of JESUS CHRIST himself, which he would not be if the present reign of JESUS CHRIST subsisted always; because the functions, qualities and conditions of this reign are incompatible with bliss, and only so many means for attaining it. In short, let this chapter be tortur’d ever so unmercifully, it will speak nothing in favour of the doctrine advanced in these letters. However, it is not to be dismiss’d without another attempt on it. St. Paul exclaims thus, *O death, where is thy sting? O grave, where*

where is thy victory? "If death  
 "and the grave, says our author,  
 "have no other sting but sin,  
 "and this sting must be de-  
 "stroy'd; does it not follow,  
 "that hell must be destroy'd al-  
 "so? It being certain, that if  
 "sin were killed in men, there  
 "would be no hell." The  
 words of the apostle are an allu-  
 sion to *Hosea* xiii. 14. where the  
 prophet is supposed to foretel the  
 victory of CHRIST over death  
 and hell; the latter of which  
 words is by our *English* translators  
 render'd *grave*. Here we have a  
 learned note at the bottom of the  
 page, setting forth, that the scrip-  
 tures use the words *hell* and *grave*  
 promiscuously. Whatever liber-  
 ty translators may have used in  
 this point, it would be no hard  
 matter to shew, that the original  
 word seldom, if ever, ought to be  
 render'd the *grave* or *pit*. The  
 annotator however, in this place,  
 prefers the term, *hell*; but even  
 then the apostle's exultation will  
 come to no more, than that our  
 Saviour by his death and resurrec-  
 tion has triumph'd over *hell* and  
*death*; that *sin* will be entirely  
 banished from the immortal state;  
 but not that all punishment for  
 past sins shall be cancell'd.

This wonderful comment, on  
 1 *Cor.* xv. is followed by several  
 quotations from St. *Paul*'s other  
 epistles, which visibly relate to  
 the offer of mercy and grace  
 made to all mankind through JE-  
 SUS CHRIST, and the reconcili-  
 ation of lost man to GOD by  
 that powerful Redeemer. I may  
 take some other opportunity to  
 consider those texts; but, at pre-

sent, shall pass on to the second  
 rank of proofs of the opinion in  
 question, taken from many *posi-  
 tive declarations* in scripture, that  
 GOD keeps not his *resentment* for  
 ever. It would have been more  
 to the letter-writer's purpose, to  
 have shewn from plain texts,  
 that the divine *justice* in punish-  
 ing, is not to be exercised to eter-  
 nity; for I am ready to own  
 with him, that GOD is not, pro-  
 perly and literally, susceptible of  
*fury, resentment, &c.* These *ma-  
 ny positive declarations* are, how-  
 ever, modestly reduc'd to three.  
 The first is the conclusion of the  
 second commandment. "GOD,  
 "says our author, in the first  
 "part, shews himself a powerful  
 "and jealous GOD, punishing  
 "iniquity to the fourth genera-  
 "tion: in the last, he is repre-  
 "sented as exerting mercy to  
 "thousands of generations." The  
 reader will undoubtedly be  
 surpris'd at the inference drawn  
 from this declaration. "Doth  
 "not this mean, that *justice* in  
 "punishments is restrain'd with-  
 "in certain bounds; whereas  
 "mercy knows no limits?" As  
 I imagine no man can possibly  
 mistake this for a *proof* of the  
 doctrine in question, I shall pro-  
 ceed to the second here advanced,  
 which is an analysis of the 107th  
*Psal.* This *Psal.* is an invitati-  
 on to praise GOD for his support  
 and assistance under the greatest  
 temporal afflictions, such as fa-  
 mine, imprisonment, sickness and  
 the dangers of the sea. The  
 letter-writer considers it as a kind  
 of allegory, which sets before our  
 eyes the wonderful ways of the  
 divine

divine wisdom, justice and mercy. "The first verse, says he, "is as it were an abridgment of "the whole: *O give thanks unto the LORD, for he is good; because his mercy endureth for ever.* What doth this declaration teach us?" I shall make no scruple of answering with him; "that immense goodness "is not confined to the short "space of this life; since it endureth for ever, it must certainly be employ'd in the life to come, for the benefit of such subjects as shall be capable of receiving its influence." I suppose, no one will deny, that the very best of mankind stand in need of God's mercy; but it will not be easy to prove, that the most profligate are proper objects of that mercy; this, however, ought to have been proved from this *Psalms*; which, as any man, who can read, and understands the common meaning of words, may see, speaks only of merciful deliverances in this life; tho' our author, who has an ad-

mirable talent at *finding* or *making* senses, will force it to speak of the abolition of *hell*.

The third text here produc'd is *Psalms* ciii. ver. 9. *He will not always chide, nor keep his anger for ever.* This is propos'd as one of the strongest expressions against the eternity of hell torments. And yet, that these very words relate to mercy shewn in *this life*, is evident from the verse immediately following: *He hath not dealt with us after our sins, nor rewarded us according to our iniquities.*

I cannot think it necessary to examine the third class of proofs here urged, which are some prophetic promises, suppos'd to agree with the foregoing evidence. They are employ'd only as collateral testimonies, that are sufficient only, as they agree with the former evidences. If these therefore, as I think I have made appear, conclude nothing in favour of the hypothesis here advanced, those will be of no consequence toward its support.



## ARTICLE V.

PSALMORUM Liber, in versiculos metricè divisus, et cum aliis Critices Subsidiis, tum præcipue Metricæ Ope, multis in locis Integritati suæ restitutus. Cum Dissertatione de Antiqua Hebræorum Poesi, aliisque quæsitis, ad PSALMORUM Librum pertinentibus. Ad Finem Operis adjecta sunt Poeseos Hebræicæ Specimina, ex iis quæ ediderunt Franciscus Gomarus, Marcus Meibomius, et Johannes Clericus. Edidit FRANCISCUS HARE, S. T. P. Episcopus Cicer-trensis. *That is, the Book of PSALMS, metrically divided into Verses; and in several places restor'd to its Integrity by the Assistance of Criticism, but particularly by that of Poetry. With a Dissertation on the ancient Poetry of the HEBREWS, and other Enquiries relating to the Book of PSALMS. At the End of the Work are added Specimens of the Hebrew Poetry, as published by Fr. Gomar, Marcus Meibomius, and John Le Clerc. By FRANCIS HARE, S. T. P. Bishop of Chichester. London, printed by William Bowyer, for S. Buckley and T. Longman. 1736. In two Volumes 8vo. Vol. I. Containing 403; Pages Vol. II. 449; beside the Preface and Prolegomena.*

**I**T is now above two thousand years since the ancient Hebrew poetry was known in the world; and the recovery of it has been almost generally allow'd impracticable. The great Buxtorf, the learned father Calmet, and others, have said, in express terms, that no man now living is acquainted with the laws of the ancient poetry, the harmony of the words, the measure of the verses, &c. The right reverend author before us, who quotes those great writers, ventures on the task. When he first undertook it, he considered two points as certain and undoubted, viz. that some of the sacred books are really poetical; which is own'd by both Jews and Christians: and that poetry could not subsist without some kind of metre or measure: to which he adds, "That men of the great-

est erudition seem to have allowed the Hebrew poetry no metre, only because they supposed metre depends not on the number but on the quantity of syllables, as among the Greeks and Latins. But, says he, if some of the books of the Old Testament are written poetically, that is, in a style confin'd to metre and numbers; why may not this poetry be discovered, if we can come to a right knowledge of the number of syllables, of which each word is composed? And why, may not we acquire that knowledge, if the Hebrew doctors have given the true method of reading that language, if they have rightly punctuated the text, and the text itself has been handed down to us entire and free from faults." The reasons here as-

signed why the *Hebrew* poetry has hitherto remain'd unknown, are, we are at present unacquainted with the true manner of treating *Hebrew*: the *Masoretical* points have corrupted the true manner of reading: the sacred writings have undergone the same fate with other books, and suffered much from the injury of time, and the negligence and ignorance of transcribers. Here the reader is refer'd to a *dissertation*, which appears before this new edition of the *Psalms*, for satisfaction in these particulars. It is entitled *Prolegomena on the Psalms; or a Dissertation on the Hebrew poetry. To which are added, some particulars concerning their music, and musical instruments; as also concerning the authors of the Psalms; of the person who collected them into one volume, their order, chronology and titles.*

The bishop of *Chichester*, fully persuaded not only that the nature of the *Hebrew* poetry may be discovered, but that he has really made that discovery, produces the *cxviii Psalm*, as an example of, and a sort of key to that poetry; it is divided both into ten periods, as it stands in our bibles and psalters, and twenty-two distinct lines, which our critic supposes so many really distinct *metrical* verses. As this *Psalm* is alphabetical, the number of verses is the same as that of the letters, that is, twenty-two; which occasions an unequal division of the verses, some of the periods consisting of two others of three.

After a minute examination of this and some other *Psalms*, the

whole doctrine of the *Hebrew* poetry is reduced to the following propositions, or observations. I. All the feet are dissyllables. II. No regard is had to the quantity of the syllables. III. The verses consist either of an equal or unequal number of syllables. IV. Where the number of syllables is equal, the verses may justly be called *Trochaics*, and an acute be placed on the first syllable. V. If the number of syllables is unequal, the verses may be looked on as *Iambics*, and the second syllable marked with an acute. VI. The periods are, for the most part, composed of two verses, frequently of three or four, sometimes of more. VII. The verses of the same period are of the same kind; some few excepted, in which they are alternate; that is, the first verses in two distichs agree in one kind of metre, the second in another. But where the period consists of four verses, sometimes the first and third, or the first and second, are of the same sort; and the second and fourth, or the third and fourth, of another. VIII. The *Trochaic* verses, for the most part, agree in the number of feet, which are sometimes three, sometimes four, sometimes five, &c. IX. In periods composed of *Iambics*, the verses often agree in the number of feet; but most commonly differ in that particular; and in this sort of verses, sometimes the first is shorter, sometimes the last, and that with the difference of two feet. X. Verses of both kinds are very frequently intermixed; for, as no *Psalm* consists of *Trochaics* only, except the *cxviii*, so it seldom hap-

pens that such verses are not intermixed with *Iambics*. XI. The *Hebrew* poetry abounds with *Syncopes*, *Elisions*, *Apocopes*, *Paragoges*, *Asyndeta*, *Pleonasm*s, *Repetitions*, &c. by which the words and verses are contracted or made longer. From the examples produced in the course of this enquiry it appears, *first*, that all the periods do not consist of two verses only; tho' most of them do. *Secondly*, That each verse doth not contain a full sense: tho' each verse is bounded by a *colon*, or, at least a *comma*, it is evident, from several instances, that this does not always hold good; nor can it be so in the nature of the thing. *Thirdly*, That all the verses do not rhyme; tho' Mr. *Le Clerc* makes the *Hebrew* poetry consist in that alone.

The *Hebrew* poetry being thus reduced to the greatest simplicity, the right reverend author gives us a view of what has been written on that subject by *Fr. Gomar*, *Lud. Cappellus*, *Marcus Meibomius*, and Mr. *Le Clerc*; and enlarges on the absurdity of the *Masoretical* punctuation, to the great detriment and confusion of the sacred poetry.

As some of the sacred books are undoubtedly poetical, which were never set to music or designed to be sung, it is conceived that an acquaintance with the *Hebrew* music is not necessary for understanding the *Hebrew* poetry. "And indeed, says the bishop, if it were, we might with good reason despair of ever recovering the latter, since nothing is more certain than

" that the former is intirely unknown, and that we have nothing now remaining, which can assist us in enquiring into its nature and genius. Nor, continues he, will any man entertain the least hopes of that discovery, who remembers how absolutely ignorant we are of the *Greek* music, tho' so many noble monuments of their poetry, which always used to be repeated to music, are still extant; and we have now in our hands several ancient writers, who have delivered the elements of that music."

If the *Hebrew* music is entirely unknown at present, it is in vain to hope for any tolerable satisfaction in regard to their musical instruments. It is uncertain, as our author here observes, whether some words, which occur in the titles of the *Psalms*, denote the instruments to which they were sung, the tunes, or beginning of the song. This enquiry therefore being dismissed, he proceeds to the other particulars mention'd in the title of this dissertation. "In regard to all which, says he, it would perhaps be better to say at once, I am entirely ignorant. . . It is certainly better to be entirely silent, than to force on the reader things uncertain, dubious, false, silly and absurd; such as are most of those to be found in commentators, who are resolved to be ignorant of nothing, and imagine it their duty to answer all questions that come in their way, with at least an appearance of erudition." After this declaration, the bishop gives



us the different opinions concerning the several authors of the *Psalms*; the collection of them into one body. In regard to the article last mentioned, it is concluded, that we can come to no certainty, either as to the person who made the collection, the time when it was made, or whether the collection, we now have, is made up of several, &c. Hence it follows, that we are not to be surprised that no satisfactory answer has yet been given to the enquiry concerning the order of the *Psalms*. All we can conclude from the order, in which they now appear, is, that they were not so disposed by their authors; and that the collectors were ignorant of the true order of time; and consequently could not digest them according to the respective times, in which they were written.

Nothing certain can be advanced concerning the chronology of the *Psalms*, except the *Psalms* themselves, or their titles discover the times when, or the occasions on which they were penned; or perhaps some other parts of the scripture give us some light in this respect, so far as regards one or two of them. Our author observes a great variety of titles prefix'd to several *Psalms*; most of which are obscure. The next enquiry is, who wrote the titles or inscriptions: A question of but small importance, but warmly debated among the learned; most of whom assert, they were written by the respective authors of each *Psalms*, to which they are prefixed. Our critic declares himself of the con-

trary opinion; and concludes his dissertation with his reasons for dissenting from the other.

It is now time to let our readers know what is performed in this new edition of the *Psalms*. On one page, we have the original text, correctly printed in *Hebrew* characters, but without points, distinguished into *periods* and *verses*, in the manner already mentioned; and where something is supposed wanting, either to complete the sense, give beauty to the expression, or assist the measure of the verse, the number of syllables to be supplied is marked with so many asterisks. In the opposite page, we have the same text, corrected in our author's manner, and expressed in *Roman* letters; and, that the reader may, at one glance, see the additions or alterations here made, they are printed in *Italic*. The *Latin* version, which stands under the original, is that of *Leusden*, accommodated to the text, as corrected in this edition; and at the bottom of each page, are short notes, some in justification of the corrections of the text, others which remark the parallel places, and a third sort explaining some difficult passages.

The specimens of *Hebrew* poetry, placed at the end of this work, are taken from three celebrated writers. The first is an *Analysis* of *Psalms* cxi, by *Fr. Gomar*, who resolves the measures of it into long and short syllables, after the manner of the *Greeks* and *Latins*. The second is, *Psalms* xxiii and xcv, as published by *Meibomius*, with several interpo-

lations,

lations, and corruptions for making out the verses after his manner. The third is the song of *Moses*, Deut. xxxii. as given by Mr. *Le Clerc*, with the bishop's criticism on the performance.

## ARTICLE VI.

## LITERARY NEWS.

## COPENHAGEN.

**M**R. *Matthias Jensen* has publish'd a Dissertation on the *Teraphim*, which *Rachel* stole from *Laban*, Gen. xxxi. It is the common opinion these were *Idols*; which has seem'd the more probable, because they are expressly call'd *Gods* twice in the same chapter, both in the *Hebrew* and the *Septuagint*; and the word *Teraphim* is, in the *Greek* version, render'd *Εἰδωλά*, *Idols*. The author endeavours to prove they were images of the ancient patriarchs.

Mr. *Horrebow*, Professor of *Astronomy* in this university, has lately presented the public, with a book in *Quarto*, entitled, *Basis Astronomiæ*, &c. *The Foundation of Astronomy, or the mechanical Part of Astronomy, in which is inserted an account of the Observatory and Astronomical Instruments used by Roëmer, &c. with that Astronomer's three days Observations.* *Olaus Roëmer* was born in *Jutland*, A. D. 1644; and went to *Copenhagen* in 1662. He made such progress in *mathematics*, that Mr. *Picard* carried him to *Paris* in 1671; where he was allow'd a considerable pension, and was employ'd in teaching the dauphin that science. After ten years stay in *France*, *Christian V.* King of *Denmark*, call'd him home, and nam'd him professor of *mathematics* at *Copenhagen*; he was afterwards employ'd in several offices of the state, all which he fill'd with honour to himself, and advantage to his country. The learned world, and the court of *Denmark* lost this valuable person on the nineteenth of *September*, 1710.

## KONINGSBERG.

Mr. *Daniel Salthenius* hath publish'd some Dissertations on the History of the Text of the holy Gospels, the Acts of the Apostles, the Epistles, and the Apocalypse. These are to be follow'd by several others. In the course of this work, the author undertakes a critical review of Dr. *Mill's Prolegomena* on the New Testament.

## GENEVA.

## GENEVA.

Messieurs de Tournes have lately presented the world with a new edition of the two following pieces, which were become very scarce: R. P. Idelfonsi de Flores, Soc. Jesu, *Commentaria in Ecclesiasticum*, Folio; and a treatise by the same hand, entitled *De inclyto agone Martyrii*, Folio.

## AVIGNON.

Mr. Peter Guifard, doctor in physic of the faculty of *Montpellier*, has lately compos'd a small treatise in 12mo, which he calls *Chirurgia Theorico-practica de Vulneribus*. That is, *The Theoretico-practical Surgery of Wounds*. The author doth not pretend to have advanc'd any thing of his own; he professes only to make a collection of what he has found in several works on the same subject. Mr. Guifard begins with the general principles of surgery: he explains what is meant by a fracture, a crack, a *caries*, a wound, an ulcer, &c. Having fix'd the signification of each term, he shews the several kinds of wounds, their essential differences, their diagnostics, and cure.

## PARIS.

Mr. Briasson, Bookseller of this city, has publish'd *Essais sur divers sujets de Literature et de Morale*. That is, *Essays on several Subjects of Literature and Morality*. In 12mo. This collection is divided into two parts. The author has not thought proper to set his name to it; but it is well known to be the produce of the abbot Trublet's pen. The first part contains eighteen chapters, or rather so many particular subjects, which are to be thoroughly examin'd. The first, which may be consider'd as a preface to the whole, contains the reasons that engaged the author to write in this manner. The rest are on conversation: of the talent for speaking and writing: of criticism: why the sight of those, whom we have offended, is disagreeable to us: of the effect of custom, self-love and modesty: of simplicity, and different sorts of modesty: of the necessity of following our own talent: of prejudice: of pride and its effects: of mildness: an apology for Balsac; with his character: of taste: of talents: of happiness: of reading and memory: of nobility: reflections on taste, with an enquiry into the maxim, that an author ought to write for the whole world. The second part of these essays contains, A distinction between the pride and vanity of those who commend themselves: remarks on some passages in Mr. Despreaux's preface: of politeness; of the nature of wit: a parallel between life and study: the uncertainty of judgments pass'd on the actions of men: that man acts only by sentiment: on incredulity: on riches: the conclusion.